/204 cont./

226 They also fish, but fishing takes second place and is much less important than hunting.

222 241 Other important sources of food are wild fruits and vegetables, which they frequently obtain. Many local groups devote themselves to agriculture, which they carry on in rudimentary fashion and which they adopt from their Caribe neighbors, but for many groups the products of the earth constitute at present a primary food base.

224 The men prefer to go out hunting at dawn or in the afternoon before the sun sets. During the morning they spy on the game as it comes to drink water or to look for food in the places [223] known by the hunter. In the afternoon the Sanemá hunts birds when they return to the trees to spend the night hidden among the leaves.

The men commonly go out alone, sometimes with a com- [789] panion, or in small parties. They walk with great care, without ● [826] making any noise, and they believe that in a moment of great danger they can develop such power in their necks that it lifts them above the ground and they fly to the height of the trees.

224 /205/ The hunters prepare themselves in various ways for 777 their work. If one of them has had bad luck, he tries to rid 826 himself of the "dark blood," the cause of his poor aim. He [237] achieves this by piercing, by means of a ray-fish sting, the muscles of the arm or by making small incisions on the forearm. [841] "Dark blood" is produced in the body of a man when a woman during menstruation touches the hunter or one of his weapons, or also when a woman in this condition has eaten any of the game hunted by him.

224 A good hunter does not eat any of his own catch in order not 262 to lose good luck or to miss when he shoots. He eats the game [779] of his companion; of the animals caught by him he only asks for the skull and the ribs, which he carefully keeps in certain places near the rancheria or in his house. They are exhibited [554] there in order to augment his prestige as a skillful hunter, on which depend many aspects of his social life, such as, for example, obtaining a second wife.

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224 411 It is also dangerous to lose an arrow when one is hunting. That is why they only shoot the arrow when, should they miss the target, they can easily retrieve it. In spite of these precautions, the arrow is sometimes lost or remains hanging from an [782] inaccessible tree. Then the man, in order not to lose his aim, puts it under the protection of Omao, to whom he speaks, saying: "Omáuawan ipa ʃílaka toldíapala!" which means: "Omao, watch over my arrow!"

224 777 789 ● 826 To lose one's aim or luck in hunting may arise from a technical reason or a supernatural cause. The former is due to a weakening of the body brought about by sickness or other causes which influence sight or the strength of the arm. If it is due to this latter cause, the hunter knows the remedy. He goes to the forest and searches for a tree with hard, heavy wood; he cuts a piece and sets fire to it and collects the ashes, which he applies to the cuts inflicted on his arm. If he bears the pain without touching the hurt arm with the other hand and does not shout, his muscles will once again recover their lost strength and the hunter will recover his luck and good aim.

224 776 777 If the hunter returns without any game, it may be because Omao did not favor him, and this is the supernatural cause of his failure.

224 782 [777] According to our informants from the Erebato, a good hunter speaks frequently with Omao, for without his protection he will not be lucky. For this reason he says to him: "Omao awayí ipa ʃálawa hadu kapálama!" which is translated as: "Omao, draw my game out into the open!"

Worse than being unlucky is to lose one's life in a hunting accident, and in order to implore the protection of the other world, the hunter prays, "Omao sátoria palái!" that is to say: "Omao, protect me!"

224 825 /206/ Of course, all these precautions are useless if the hunter has not learned the art of hunting. He must know how the various animals live and how to identify their tracks. If these latter should be fresh, he orders his dog to follow the track of the game; the success of a Sanemá hunter depends in great

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773 774 The Sanemá became discouraged in the face of the ferociousness of the monster and feared the day on which Chinanídmawan would again mistreat and kill them.

773 774 756 In those days there lived among the Sanemá a great sablí, very famous and extremely powerful, who began to think of how he could free them from this demon. The great sablí went off to the forest, and there he found a liana which seemed very suitable for his purposes. He cut a piece of the bejuco and returned. During the night he went to the house of Chinanídmawan in order to surprise him while he was asleep surrounded by his horrible trophies. In fact he did find him in a deep sleep; the sablí then introduced a piece of the liana up his anus. The demon woke up startled. He realized that a powerful sablí had found the means of killing him. In fact, shortly thereafter Chinanídmawan died, and the Sanemá exposed his corpse to the sun so that the flesh might rot. But because the demon had such tough skin, the flesh dried up and the skin remained intact; they then tried to burn it, but this was impossible, so they flung it into the forest and fled from the place.

773 774 The skin of Chinanídmawan, abandoned in the forest, gained access into the plants, animals, and men. That is why all male human beings, the animals, and the plants have within their bodies a hard and indestructible Chinanídmawan which is called hídkula,

774 [764] The hídkula is that part of the male which remains on earth after his death. When the body of a person is burned, his hídkula, on seeing the black cloud which rises from the fire, joins all the other hídkulas and they remain there for a long time... listening and listening to what comes from the world where men live.

• [826] The size of the hídkula of a man corresponds to the measure of his torso, and the larger the hídkula is, the stronger is the person.

[764] [276] [793] During the funeral rites, the men, under the influence of yopo, sing about their gigantic hídkula, and, in order to prove their gigantic strength, /228/ they invite each other to the wasamú, and they squeeze each other powerfully with their arms or with sticks. Among the men, only the priest, hɛwīawan, has no hídkula, because he is already a citizen of heaven.